

LIGHT, KNOWLEDGE, TRUTH.



GREETINGS



Greetings



Birth Anniversary
of
SEVENTH IMAM
Hazrat
MOOSA AL KAZIM
(‘alaihis Salaam)
on
7th SAFAR 1386 A.H.

Name:	Moosa
Kunyat:	Abu ‘Ali
Title :	Kazim
Birchday:	7th Safar 128 A.H.
Birchplace:	Abwa a place lying between Makka and Madina
Father:	Jafar us Sadiq (A)
Mother:	Hameeda Khatoon (A)
Period of Imamac:	35 years

A person named Safwaan Jamal asked Imam Jafarus Sadiq (A): "Who is going to be the Imam after you?"

Replied the Imam (A)

"Sit down here, wait and see the children coming out of the house. Mark the child whose talk and movements fully signify the recognition of Allah. (Moreover) the child will not indulge in playing like the children in general. Take him as the imam after me."

In the meantime came out Imam Moosa al Kazim (A). The young of a she-goat was with him and instead of playing with the young animal the Imam addressed it:

"Do obeisance to your God."

The animal did bow down as if doing the obeisance.

This might have appeared a 'fiction' some centuries ago. But with the march of time people have tamed wild animals and made these perform things to the amusement of the spectators. This is done on systematic lines for the sake of worldly pleasure and earning of bread.

Now here the Imam without undergoing any training himself and without any taming of the animal asked it to do a certain thing. And the animal responded to his call. Moreover the Imam did not call upon the animal to do any thing for the simple amusement of the audience but that which would have lead them to realise that when an

Imam calls the young of an animal to do the obeisance he does it so why they, the rational beings, called men, should not regularly call their prayers and thus remember Allah, their Creator and Lord—the Cherisher and Sustainer.

One of the persons present there asked the Imam.

"Ask this young of the goat to die."

Replied the Imam:

"Woe be to you! Have I the command over death and life."

All such anecdotes are great lessons for we the followers of these Imams. The particular call of the Imam to the Young of the animal and its response either did not catch his fancy or he was annoyed at the great performance and so reacted sharply in these words thinking that either the Imam will call upon it to kill itself or not. As a result of this it may be killed or not. If killed he will blame the Imam of taking an innocent life.

In case the animal is not killed he will regard the Imam a person incapable of killing even an animal. The result in both cases would have been a sort of insult for Imam.

But we know that an Imam, mansoos min Allah (deputed by God), excels the entire humanity in knowledge

and piety. He has knowledge of ghaib (unseen) to the extent granted by Allah. Also, he is commanded to talk to the people according to the standards of their wisdom.

Hence the Imam, acting as the exigencies of the circumstances demanded, replied as quoted above. The underlying idea was that none must forget that the life and death is commanded and controlled by Allah Himself. By so saying the Imam has helped to a large extent in the recognition of Allah.

A person was desirous to have his thirst for knowledge quenched so he went to Imam Ja'farus Sadiq (A). The Imam was taking rest. So he waited. In the mean time Imam Moosa al Kazim (A) yet a boy of 5 or 6 years came out of the house. The person paid his compliments to the young Imam and addressed him thus:

"O son of the Messenger of Allah! what is your view about the responsibility of the performance of the deeds of the people!"

Hearing this the Imam sat down with his legs swept back and addressed the person:

"Listen the reply to what you have asked me. Remember it and act accordingly (apply it in your future life). There might be three alternatives to this.

1. These are performed by Allah Himself and His servants are under compulsion.

2. Both perform jointly.

3. Only the servants perform and Allah has no share therein. Now if the first case is taken as true then it will become paradoxical. On one hand Allah is Just, Compassionate and Wise. So how we can expect from Him punishment for the deeds not performed by His servants but by Him. In the second case, when the deeds are performed jointly, He being the stronger partner and His servants the weaker ones, then how He could chastise for the performance of the deeds in which He had partaken.

Concluding, we can see that both these are the impossibilities.

The man said;

"Sire! Yes both these are the impossibilities."

Said the Imam:

"Now remains the third case. And so the people themselves do perform their deeds."

Then the Imam recited a few couplets, which mean:

When the deeds that we people perform bring bad name to us may belong to one of the three categories. 1. Only Allah might have

performed these. Such being the case for all the wickedness and impiety that the people do they can not be reproved. And if this is not the case, rather God Himself is a sharer in the deeds of the people then God also deserves the same rebuke that is deserved by the people. Even if this is not the case then God can not be charged with any sin and fault in the performance. Now in this case only the people are responsible for the sin as they have performed at their own initiative."

The man was fully satisfied. The explanation of the Imam is self explanatory. An important aspect of this reply is that the Imam had given the man sufficient warning to remember it and act accordingly.

Before Muhammad (S) proclaimed his Messengership and delivered the message most of the people were either of the view that people did not perform at their own initiative but it was Allah Who used to ordain them to do, however wicked and Impious these deeds might have been. Muhammad (S) had made it very explicit that the people themselves were responsible for their deeds. Allah had nothing to do with their initiative to do sins.

Now the nature of the question put some 150 years after the demise of the Messenger discloses that the false theory had again impregnated the minds of the people.

So the Imam advised him to listen it attentively and remember it.

Most significant aspect of the reply is that the Imam exhorts him to "apply it practically in his life." This shows that the Imam not only wanted him to benefit from the reply but wished that through him the coming generations may be guided aright.

So this anecdote may serve a guide for all those members of the human race who might be holding this ideology. This belief suffers from an inherent fallacy and so we pray and aspire for the rectification where need be.

If we see around us we may come across two types of leaders. One of them aims at the reformation of the individual or the society around him. They never care for their fame or name. Moreover they do not hanker after power. Such a person we call as Musleh (Reformer).

There is a psychological fact that a guilty conscience takes more precautions for his life and safety rather for the security of his misdeeds, which are luxuries for him. A Musleh will never try to use force against the Za'eem but the converse is often found true. Whenever a Musleh is there to reform the people the Za'eem of the time apprehends loss of his power and wealth due to unpopularity in the people so he uses one or the other method to remove the Musleh from his midst.

Our seventh Imam mansoos min Allah Hazrat Moosa Kazim (A) being so pious and learned was not liked at all by the Ruler of time. It was a problem for the Ruler how to remove him? Among other methods he deployed a cheap one is also mentioned in the books of history.

This was the woman.

A woman might be the source of attraction for an average man. A commoner may use her for the satisfaction of his lust. An Individual put into prison - a prison of the 8th Century of Christian era - may take her as a boon from the Ruler and a blessing from God.

So the Ruler first put this Imam of ours in prison and tested his patience. Then in order to make him waver from his path of piety placed a concubine to attend him. Seeing her the Imam sent a word to the Ruler that:

Your gift may be the pleasure for you.

The Ruler replied:

"I have not put you into the prison out of your will. Nor have I sent this concubine for your pleasure."

And with the messenger the Ruler sent the concubine again. The runner gave the errand to the Imam and leaving the woman in the prison came back to the Court of the Ruler. After the rising of the court the Ruler sent a man to spy the activities of the Imam and the woman. The spy having reached in the prison saw the Imam had enriched her with his conduct of submission and service to Allah. She was doing obeisance and reciting:

Quddoosun Quddoosun, Subhanaka, Subhanaka.

Holy, Holy, Praise to Thee, Praise to Thee.

These affairs were informed to the Ruler.

"Moosa son of Ja'far has enchanted the concubine" was the spontaneous remark of the Ruler. Then ordered the woman to be presented before him. She was brought in his presence. As she came it was found that her body was trembling with fear, she was startled and had all the time her eyes fixed towards the sky.

The Ruler asked as to "What was the matter with her." She replied: "It is a strange affair. I was standing in the presence of Imam and he was deeply engaged in his ritual prayer. Having finished his prayer he further began to praise and glorify Allah. Then I took the opportunity of submitting to him: "If you have any desire I may fulfil it?" Replied the Imam: "I do not need you at all." Said I: "I am sent here to serve you". Next, the Imam pointing out in one direction, said: "What for are they?" So when I saw in the pointed direction I viewed a spacious garden blooming with flowers and blossoms. The garden was so long and wide that one could not see across its length or breadth. Seats, so unique, were arranged therein. Velvet and silk tapestry was used to cover these seats. Beautiful maids and handsome servants were in attendance. (I assure you) that I have never seen their like in beauty and elegance or in the matter of dress so far. Having glanced I prostrated myself and was yet in prostration while your servant shook me and I realised that I was where I had been.

Said the Ruler :

"May be that you were doing obeisance and fell asleep and all this you saw in your dreams."

She said: "No, Sire? I had done the obeisance after having seen all this (while wide awake).

Ordered the Ruler:

"Keep this woman under surveillance so that she may not narrate this factual story to any other person."

The woman having narrated the excellence again busied herself in the worship. When someone used to ask her about the ritual prayers she used to say: "I have seen Abde Saleh (Righteous Servant), an appellation of the Seventh Imam, offering with so much of concentration. The people asked her "How did you know this appellation of the Imam, namely 'Abde Saleh?'" She said: "The houris (maids) of that garden had addressed me thus:-

"Get away from 'Abde Sahleh' as we are deputed to attend to him."

The woman continued her worship with same devotion and died a few days earlier than the demise of the Imam.

May Allah keep all of us to the Right Path by getting inspiration from the factual story, portraying the excellence of the Imam. Ameen.

GREETINGS

1436th

Birth Anniversary
of

Hazrat Muhammad al Mustafa

(Sallallahu 'alaihe wa Aalehi wa sallam)

on

17th RABI UL AWWAL 1384 A.H.

Name:	Muhammad (S)
Kunyat:	Abul Qasim
Title:	Ameen (Trustworthy), Sadiq (True)
Birthday:	17th Rabi ul Awwal 52 years B.H. (570 A. D.)
Birth Place:	Makka
Father:	Abdullah (A), son of Abdul Muttalib
Mother:	Amena (A), daughter of Wahab

Muhammad (S), the posthumous son of Abdullah (A) was delivered by his mother on 17th of Rabi ul Awwal 52 years Before Hijra.

Worthy son of a worthy father is the popular phrase used in introducing men who inherit the qualities of head and heart from their respective fathers. But the virtues usually pass from one generation to the other not in many cases. So it is not very often when we come across a son as able and virtuous as his father whereas such things are rare indeed if carried on to two or three generations. Here in this article we are concerned with the life and character of a person whose generations both in ascending order and the descending one are full of genius and ample virtues.

Muhammad (S) had said it was a great thawaab to remember his geneology till his seventh generation. This reads:

Muhammad son of Abdullah, son of Abdul Muttalib, son of Hashim, son of Abde Munaf, son of Qusay, son of Kilab and son of Murrah.

Muhammad (S) not only was in the line of descent of dignified Prophet Ibraheem (A) and his son Isma'eel (A), also a prophet, but all his ancestors were pious, virtuous and God fearing people.

Let us write something about one of them. Qusay:

Qusay was a man of firm determination and powerful will. He was kind and generous. when the people were divided he stood up and united them into one strong com-

munity. He set himself to the task of placing the administration of the city upon an organized basis. Until Qusay's time, the different Qureishite families had lives dispersed in separate quarters, at considerable distances from Ka'ba the House of Allah (God) built by Hazrat Ibraheem (A) and Hazrat Isma'eel (A). Perceiving the danger to which the national pantheon was exposed from its unprotected condition, he induced the Quraish to settle in its vicinity, having a sufficient space free on the four sides of the sanctuary for the tawaaf (circumambulation). The families to whom the lands were allotted dwelt in strongly fortified quarters.

Qusay was married to Habbil the daughter of Hulail khaza'ee, the Custodian of Ka'ba. These keys were made over to Qusay after Hulail's death as he had willed so. Despite so much of power at his command and the prestige he enjoyed, Qusay never was ostentatious. He strictly adhered to the meanings of Arabic maxim;

Sayyadul qaum khadimehum.

The chief of a nation is its servant.

Qusay constructed a big hall called Darun nudwa-- The council Hall where under his presidency public affairs were discussed and transacted. Here were performed all civil functions. Marriage was one of these. Trade caravans-- business-teams : were set and despatched from here.

Qusay not only served his fellowmen but he dedicated himself for the service of Allah (One God) as well. Having

received the custody of the keys of ka'ba he became its guardian. As necessitated he rebuilt it. Haj, Annual Pilgrimage, was a feature of Deena Ibrahim (Creed of Abraham). People used to come from far and wide. By representing to the Quraish the necessity of providing food for the poor pilgrims Qusay succeeded in making them submit to the payment of an annual poor tax called the Rifada, which he applied in feeding the poor pilgrims during the Ayyamul Mina- the day of the sacrificial feast, and the two following days they passed at Mina. Thus the institution founded by Qusay for the purpose of feeding the Hajees was so nice that after the advent of Islam it was ratified. With these dignities, Qusay also held the administration of the water supplied by the wells in Makka and its neighbourhood. The system was called siqaya. Despite the difficult terrain he dug a well named 'ajool, the first in Makka. Some reservoirs were also built to store water. These were made of leather. The water stored in these was served to the pilgrims.

It was in the genealogy of such a person that Muhammad (S) was born or to say it the other way round Allah chose such a lineage for the birth of His Last Messenger - Muhammad (S).

For Muhammad (S) writes Ammer Ali :

كشفت الدنيا بجماله
صلو عليه وآله

بلغ العلم بكما له
حسنت جميع خصاله

He attained the zenith of eminence by his perfection

He dispelled the darkness (of paganism) by his grace

Excellent were all his qualities

Pray for blessings on him and his Progeny.

These lines, untranslatable in their beauty, do not in the least exaggerate the gentleness of disposition, the nobility of character, of the man whose life, career, and teachings we propose to describe in the following pages. At the dawn of the seventh century of the Christian thoughtful man, past the meridian of life, his Arab mantle thrown across his shoulders, his tallasani drawn low over his face; sometimes gently sauntering, sometimes hurrying along, heedless of the passers-by, heedless of the gay scenes around him, deeply absorbed in his own thoughts-yet withal never forgetful to return the salutation of the lowliest, or to speak a kindly word to the children who loved to throng around him. This is al-Amin, "the Trusty" He has so honourably and industriously walked through life, that he has won for himself from his compatriots the noble designation of the true and trusty.

Muhammad is mentioned in the Scriptures as well :

JESUS PROPHECIES ABOUT MUHAMMAD

Like all other prophets before departing, Jesus made a prophecy about the next "Reformer" to come to the

† A scarf thrown over the head usually covering the turban, and brought round under the chin and passed over the left shoulder.

people from Allah. This was expedient in view of the continuity of the Mission so far maintained from Adam (A) to Jesus (A).

Says Quran:

And (O Muhammad recall) when Jesus son of Mary, said: "O Children of Israel, I am Allah's messenger to you, confirming the Torah which was before me, and accounting the tidings of a messenger who will come after me, bearing the name Ahmad. "Then when he come to them with the Evidences, they said: "This is magic manifest." 61 : 6

and

Who follow the messenger, the Makkan Prophet, whom they find mentioned in the Torah and the Ingeel (Evangel) in their possession, urging them to be what is reputable and restraining them from what is disreputable making good things allowable for them and foul things forbidden, relieving them of their burden and the shackles which have been upon them, so those who believe in him and support and help him and follow the light which has been sent down with him they are the ones who prosper. 7 : 157

1 Litt "Written".

MUHAMMAD IN SCRIPTURES

Says Bible (Gospel according to St. John) :

Nevertheless I tell you the Truth : It is expedient for you that I go away : for if I go not the Comforter will not come unto you; but if I depart, I will send him unto you. 16 : 7

Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth : for he shall not speak of himself : but whatever he shall hear that shall he speak : and he will show you things to come. 16 : 13

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. 15 : 26

And when he is come, he will reprove the world of sin, and of righteousness and of judgement. 16 : 8

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 14 : 26

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. 14 : 16

Examining the version of the Gospel according to St. John, we infer the following :

- (a) Jesus promised his followers to pray to God for sending another Comforter. Hence it emanates that Jesus was not the son of God but a Comforter. And a Comforter like him was to follow him.
- (b) Jesus further informed his followers that the Comforter shall :
 - i. Come after him 16,7
 - ii. Not speak of himself. 16,13
 - iii. Speak what he hears. 16,13
 - iv. Testify him 15,26
 - v. Discriminate between good and evil and justice and inequity. 16,8
 - vi. Guide to all truth 16,13
 - vii. Teach them all things 14,26
 - viii. Remind them all that he had taught them. 14,26
 - ix. Show the things to come. 16,13
 - x. Abide with them for ever. 14,16

viii. "Muhammad's message the same as that of previous prophets put into Arabic" is the caption which Richard Bell puts to his translation of the vv 41 of Chapter 41.

Verily those who have disbelieved in the Reminder when it came to them and verily it is a Book sublime, falsehood comes not to it from before or from behind, a revelation from One Wise and Praiseworthy: 41:41,42

ix. About the showing of things to come says Quran :

(Allah) knows the Ghaib (unseen) so He discloseth not His Ghaib to any one.

Except to such messenger whom He may approve. 72:26,27.

And Muhammad was a prophet chosen for this purpose by Allah.

x. So succinct are the words that one cannot miss to deduce that Islam shall dominate over the rest of the world religions.

He it is Who hath sent His Messenger with the guidance and the religion

of the truth, that He may make it preeminent above all religions though averse are the polytheists. 61 : 9

He it is Who hath sent His messenger with the guidance and the religion of the truth that He may exalt it above all other religions; Allah is sufficient as witness. 48 : 28

Let us now prove that Muhammad (S) and only Muhammad (S) is that Comforter. Dealing the points one by one we find :

- i. Born in 570 A.D., Muhammad (S) came after Jesus (A). On his birth in the words of Irving announced. "God is Great. There is no god but God and I am His Prophet."
- ii. And never does he speak out of his own will. 53 : 2
- iii. (What he speaks) is indeed the Revelation sent to Him (from his Lord.) 53 : 2
- iv. With great candour Quran and Muhammad Testify Jesus.
- vi. Blessed is He Who hath sent down the Furqan upon His servant that he may be a warner to the worlds. 25 : 1

The Quran is also honoured with several appellations. Al-Furqan is from the verb Faraqa meaning to discriminate or to distinguish between the good and the evil. A number of verses explain it.

- vi. No better words could prove that it guides to all truth when says Quran :

And those whom knowledge is imparted hold that what is sent down to thee is from thy Lord, is the Truth and guides to the

Path of the Most Mighty and the Praiseworthy. 34 : 6

and

They said : "O our people, we have heard a Book which has been sent down after Moses, confirming what was before it, guiding to the truth and to a straight path. 46 : 30

So far as the personality of Muhammad (S) is concerned, long before he announced that he was a Messenger of Allah, he was acknowledged al-Sadiq (the True) and Al-Ameen (the Trustworthy) by his countrymen, the Arabs, irrespective of their faiths.

vii. Teachings of Quran cover all things :

- a) **We have not let slip anything in the Book. 6 : 38**
- b) **And there is not a grain in the darkness of the earth and there is not a thing either full of sap or withered but (mentioned) in (the) clear Book. 6 : 39**

Knowledge of Muhammad (S) encompasses all things :

Allah hath sent down to thee the Book and the Wisdom, and hath taught thee what thou didst not use to know : 4 : 113

these muslim 'Ulama could counter his arguments. So the Caliph had to request our Fifth Imam Hazrat Muhammad al Baqir (A) to come to his rescue. The Imam had gone old and could not undertake the long and hazardous journey from Madeena to Baghdad. However it was the duty of the Imam to see that in this hour of crisis Islam had to be re-inforced. Hence he sent his son. By the Grace of Allah this young descendant of the Holy Prophet (S) defeated the Qadri who so staunchly advocated an Un Islamic Ideology.

A Qadri entered Damascus, the Capital of Umayyad Caliph Abdul Malik. According to him, he had been delegated by God to declare anything or act as Haraam (forbidden) Halaal (legal), as such Divine command was not applicable to him. He held a Munazara (polemic) with many religious erudites at Royal Court before a big gathering yet none could reply him satisfactorily.

As an alternative, Abdul Malik wrote a letter to his Governor at Madeena with the following instructions:-

"Send Imam Mohammad Baqir (A) here without having frightened him and bear all his expenses for travel and stay."

When the Imam was intimated he declined to comply with because of his being too old he could not undertake this long journey yet advised to take his son Ja'far Sadiq (A) in his place. The son, who was in the prime of his youth, when seen by Abdul Malik was considered by him to be of not worth the task and consequently

the Caliph wished to avoid the scheduled polemic lest he like others, should too prove incompetent. But the news of Imam's arrival and religious discussion had already spread from mouth to mouth in entire Syria.

The next day people gathered around to listen. Abdul Malik admitted of the incapability of all of them in defeating the Qadri and said to the Imam: "I have called you here to win the contest with him." The Imam replied, "Never mind, Allah will help us."

When the Qadri came, he said: "Ask me whatever you like" In reply the Imam asked him to recite Surat Al Hamd. He began to recite. The Caliph said to himself: "There lies nothing in it? (It was a worthless question). We have lost. Inna lillahe wa inna ilaihe raje'oon."

Qadri, while reciting, reached the verse:

"Iyyaka na'bodoo wa iyyaka nasta'een"

("Thee do we worship and from Thee we seek for help".)

The Imam interrupted in his recitation and asked him "To whom do you request for help, and what for you do so at a time when all powers according to you, have already been delegated to you and you are free of wants."

On this query, he was totally confounded and had nothing to say. The polemic was over, and he, as a sorry figure, left Damascus. The ideology of Islam had come out with flying colours, as such the Syrians were happy.

GREETINGS

1301st

Birth Anniversary
of

THE SIXTH IMAM

Hazrat Ja'farus Sadiq

(‘alaihi Salaam)

Name:	Ja'far (A)
Kunyat:	Abu 'Abdullah
Title:	Sadiq (True)
Birthday:	17th Rabi ul Awwal 83 A.H.
Birth Place:	Madeena
Father:	Muhammad al Baqir (A)
Mother:	Umme Farwa. (A)
Period of Imamat:	34 Years

EXCELLENCES

The Sixth in the series of Twelve Imams of Ahlebaith-A-(The People of the House of the Prophet S) was born on 17th Rabi-ul-Awwal in 83 A. H.

Quran, the Last Revealed Book of Allah, delivered to us through His Last Messenger Muhammad (S) and its sciences are explained by these Imams in a way best after that of the Holy Prophet (S) himself.

In that age of "darkness" when learning was a limited affair these Islamic Luminaries contributed to the field of Knowledge that even in this age when the learning and education is so widespread their words, utterances and anecdotes occupy an unique place and have their own effect in the cultivation of human mind.

In the following we quote a Munazara' (Polemic), the Imam had with a (قَدْرِي) Qadri. By Qadri is meant a person who despite calling himself a muslim denied the criterion of classifying things as Halaal and Haraam. A Qadri does not have faith in help from Him.

Our Sixth Imam was yet in his adolescence when the Qadri had challenged the muslim men of learning and knowledge. Despite the backing of the Caliph none of

Here it would be quite relevant to point out :

1. That the Holy Quran is a Book Revealed. The evidence of such enunciation is that it is a miracle and unique in qualities. The grand personality through whom it was presented to (people) always claimed of having received it from Him. The Prophet (S), in support of his claim, further gave challenge to the men of doubt to make a similar contribution even after straining their each and every nerve. To counteract the same the opponents did whatever they could yet all their efforts ended in smoke. And their inferiority became a well established fact to the world, and it would remain so, as it is today, till the Hereafter.

Eloquence of its diction, which men's intelligence can hardly comprehend fully, is another aspect of its being miraculous. When thinkers and critics go through the profundity and soundness of its verses, they find points of substantiality and sagacity-several in number. Just imagine :

In the light of this preamble study the above noted polemic you would be closer to its spirit; at the same time you will come to the conclusion that an Imam from Ahlebaith only could confound a Qadri who had created chaos and confusion amongst the Muslims in general at a time when Quran was being recited, taught and studied for the last one century. The Holy Prophet (S) clearly explained and commanded Muslims to follow the Two, Quran and Ahlebaith, left for guidance at all times to come.

He further said that so long as the Muslims followed them, which are inseparable, they would never be misguided and that they would be closer to him at Hauz-e-Kauthar (a cistern in Heaven). The word "inseparable" is very significant implying that Ahle-bait are those - the only ones - who do know the ins and outs of all the verses mentioned therein.

WORDS OF WISDOM

1. The Messenger of Allah said : The loftiest of your actions is to do justice (be it) against your own desires, to help your brother for the pleasure of Allah, and to remember Him always in all conditions (of life).
2. Either Imam Muhammad Baqir (A) or Imam Ja'farus Sadiq (A) is related to have said. The person who is contented with the rizq (livelihood) ordained for him by Allah, is the richest among the humanity.
3. Imam Jafare Sadiq (A) said : When two muslims meet each other the person who loves his companion more is liked more by Allah.
4. It is related from Ja'fare Sadiq (A) that he said : My respected father used to say whenever you intend to do good to any body do it forthwith as you do not know what is to happen next.

GREETINGS

1395th BIRTH ANNIVERSARY OF Hazrat FATEMATAZ ZAHRA

('alalhas Salaam)

ON

20th JUMADA UTH THANIAH 1384

Her excellences are many. Here we narrate a few

A man may be liked or disliked by the other people. This is a general rule. Now the Prophets and Imams have been no exception to this. Whenever a Prophet came some gave a patient hearing to him while others turned a deaf ear towards him. Now some of these became open enemies. In the history of muslims when we find such incidents we should not be surprised rather must try to find out the causes why these holy and pious persons-the Imams-were disliked by many rather people were inimical towards them.

And as a rule we know people in the world, who are wrong doers, are many while those who not only act righteously and practise piety but ask others to be righteous and impart them knowledge, to be of use for them both here and in the Hereafter, are very few in number.

TRUTH PREVAILS

They say : Truth Prevails. So the excellences of Fatemah (A), her husband Ali (A) and the other Imams have come down to us through the pages of history. And the Truth has prevailed.

From the ancient sources of Hadeeth, of repute and authenticity, we gather that the Prophet (S) had mentioned, inter alia, three such virtues that an Arab would willingly part with his red camels even for one of these. A red camel is of excellent breed and so fetches more price. Only the richer class can afford to own it. And under normal circumstances no person will like to part even with one of his red camels.

1. The Prophet (S), while leaving for the battle of Tabook installed Ali as his Khaleefa (Vicegerent) and said:

"Are you not pleased with the thing that you bear the same relation with me as Haroon (Aron) had with Moosa (Moses) except that there will be no prophet after me."

2. On the Day of Khaibar the Prophet (S) said :

"I will hand over the Standard to a man who be-friends Allah and His Messenger and Allah and His Messenger befriend him.

Hearing this the people raised their heads. Then said the Messenger:

"Call All towards me."

He was brought. He was suffering with pain in his eyes. The Prophet (S) applied his saliva over his eyes and entrusted the Standard. And Allah made him victorious.

3. When the verses 58 - 60 of chapter 3, were revealed, the Messenger called Ali, Fatemah, Hasan and Husain and said :

"O Allah! They are my Ahlebaith."

In the ninth year after Hijra deputations from a number of communities belonging to various countries came to Muhammad (S) to enquire about his Mission. Most of them having got convinced embraced Islam.

However the Christians of Najran believing in Jesus, son of Virgin Mary, as son of God, were adamant to give up their dogma. And on came the Revelation :

Verily : the similitude of Jesus with Allah is as that of Adam : He created him from dust, then said to him : "Be"; and he was The truth is from thy Lord (alone); so

be not thou of those who doubt. So, if any one disputes with thee in this matter after the knowledge has come to thee then say; "Come let us call our sons and your sons and our women and your women, and our souls and your souls then let us earnestly invoke and lay the malison of Allah on those who lie."

According to George Sale, whose translation of the Holy Quran first appeared in 1734; "To explain this passage the commentators tell the following story. that some Christians, with their bishop named Abu Hareth, coming to Mohammed as ambassadors from the inhabitants of Najran and entering into some disputes with him touching religion and the history of Jesus Christ, they agreed the next morning to abide the trial here mentioned, as quick way of deciding which of them were in the wrong. Mohammed met them accordingly, accompanied by his daughter Fatemah, his (cousin and)* son-in-law Ali, and his two grand sons Hasan Husain and desired them to wait till he had said his prayers But when they saw him kneel down, their resolution failed them, and they durst not venture to curse him, but submitted to pay him tribute". (On the authority of Allama Jalaluddin Suyuti and Baldhawli). *Italics ours

While on the authority of Hakim Naishapuri, d. 404 in his Mustadrak and Shah Muhaddith Dehlavi, d. 1000, in Madarijun Nubuwwat we can say:

"They agreed for the Mubahala (Ordeal). The Messenger of Allah, taking with him Hasan and Husain for his sons, Fatema, his only daughter, for his women and Ali, his devoted vicegerent and son-in-law, for his souls, thus fulfilling the Heavenly dictates, appeared at the appointed place".

And in the words of Rodwell

"The embassy declined to be parties to the strange mode of settling dispute here proposed, but consented to pay tribute on condition of not being molested in their religion or lands."

(n. 1 p 392, Translation of Quran, 1861)

Now on the authority of so many Mufas-sereen of the Holy Quran, we know that Fatemah (A) the daughter of the Prophet (S) was the only woman to be taken for Mubahala (the Ordeal) despite the fact Quran had given him the choice to take more than two i.e. three or more. This fact proves that she excelled the rest of the women.

Fatemah (A) the daughter of the Prophet (S), was wedded to Ali (A). Ali had meagre resources from the material point of view. Some richer men did wish to marry her but none of them succeeded. Now the women of this class often used to taunt Fatemah (A) about her marriage with a 'poor man'.

Now Instead of replying them by herself Fatemah (A) preferred to receive a reply from the mouth of her

father the Messenger of Allah. And the word of the Messenger is the Word of Allah as he never speaks of himself. Says Quran :

He does not speak out of his desire.

Thus the word of the Prophets being the word of Allah was binding upon all believing men and women.

Said Fatemah (A) to her father :

"O Messenger of Allah! you have married me to a person poor, who has nothing."

Replied the Messenger of Allah:

"Are you not satisfied with the fact that Allah chose two persons out of the inhabitants of this world. One of these is your father and the other your husband."

The Prophet (S) in very clear words has said that excellence of character is more precious than the heaps of gold and silver.

Not only that the reply of the Prophet (S) was an answer to the taunts of the women made towards Fatemah but it provides the base for our future brides and grooms. At the time of marriage not money but the character must be the prime factor for consideration by either party.

Facemah (A) as an individual was an embodiment of virtuous conduct. She was an ideal for women so far as her qualities of head and heart were concerned.

Fatemah (A) as a daughter :

She was a daughter who never troubled her father with her demands. She never wasted her time in play. She was fully conscious of her responsibilities as a female member of the society her father had founded. Annals of history witness to the fact how her father was teased and tortured to the extent of bleeding by his enemies. She did sympathise in his sorrows with her father who was greatly distressed at the hands of his adversaries. She washed the wounds of her father and applied ointment to these.

She was full of maternal love for her father that is why the Prophet (S) gave her the title of :

Umme abihe

(Mother of her father)

These days we are very familiar about the introduction of personalities. Take an instance a prominent person visits an academic institution or any locality. He is honoured by holding a reception by the Officials of the institution or the noted citizens of the place. There in the function he is introduced by one of the important personalities of the honouring group. And it matters much as to who introduces and how he introduces the

honourable guest. The words go down in history as a mark of respect for the person and bear testimony to his character and caliber, ability and efficiency and qualifications and virtues. In short his personality on the whole is described therein.

Now for we Muslims this system of introduction is nothing new. Our Holy Scripture, the Sacred Quran, which is the Last Revealed Book, revealed by Allah to His Last Messenger Muhammad (S) gives by name not at one but at a number of places the introduction of persons, usually Prophets and Messengers.

• So actually it is Islam which gave the lead to us in the matter of introducing personalities.

Here we have to see in what words the Prophet himself introduced his daughter, Fatemah (A), to us.

Says the Prophet (S) :

Fatemah is a part of my liver !

Liver is the most tender organ of human body. Slight irregularity in its functioning causes dis-equilibrium in a man's health. The simlie the Prophet has given is worth giving serious consideration.

In clear words he has warned us to take care of her! We are exhorted to give her due regard. Our slight negligence towards extending her the love and regard she deserved may unbalance the structure of our 'faith'.

And in another saying the Prophet has said it explicitly so. Said the Prophet (S):

Whoever injures (bodily or sentimentally) Fatemah, injures me. And whoever injures me injures Allah. And whoever injures Allah practises unbelief.

Moreover said the Prophet (S):

O Fatemah ! If your wrath is incurred it incurs the wrath of Allah, and if you are happy it makes Allah happy too.

And we know that the Prophet does not speak of his own will. Whatever he speaks is Wahee (the Revelation) from Allah.

It will be in the fitness of the things to write some of her sterling qualities that make her an ideal for our women. We have seen her character as a daughter. Next we shall see her behaviour as a wife :

Fatemah (A) as a wife:

As a wife she was obedient and submissive, faithful and loyal, thankful and cooperative, inspite of poverty, to her husband. She abstained from demanding gifts from her husband. She used to grind corn (usually barley) with the aid of her hand-mill and spin cotton and wool by her spinning wheel. This she did as a physical exercise so very suitable for women folk. Also the idea was to 'set

a useful pastime for the women of the world that would supplement the income of wage earning male members of their family. This was a modest way too.

Next we shall see how she acted as a mother.

Fatemah (A) as a mother:

She was full of tenderness and care for her children. To the world she presented Hasan (A) and Husain (A), her two sons. She brought them up with meticulous care looking after their health, dress and other needs. She infused in them the spirit of service and sacrifice. Each one of them gave a practical demonstration of the contribution of their mother in their brought up at the appropriate time.

Fatemah (A) as a mistress:

Though of restricted financial means she had at her disposal the services of Hazrat Fizza, a lady from the Continent of Africa, who had embraced Islam and was a strong devotee of the Prophet (S) and his Ahle bait. Fizza used to work in the house of her mistress Fatemah (A) but not every day. It was the practice of the Mistress to perform all domestic works herself for one day and the next day it was the turn of Fizza, the maid, to do the domestic duties. No better example of fraternity and equality between two human individuals could be set forth.

Fizza, though a maid, almost merged herself in the family of our Lady of the Light.

And now we shall quote the Holy Quran wherein Allah himself praises this group of select people -- Ali the husband of Fatemah, Fatemah herself, Hasan and Husain, the sons of Fatemah and Fizza, the maid.

Says Quran :

Those who fulfil vows, and fear a day, the evil of which is ready to fly abroad. They give food for His love to the poor the orphan and the prisoner. 76 : 7,8

Annotating this verse the famous English Translator of the Holy Quran, George Sale writes :

It is related that Hasan and Hosain, Mohammed's grand children, on a certain time being both sick the prophet, among others, visited them; and they wished Ali to make some vow to God for the recovery of his sons; whereupon Ali, and Fatemah and Fidda, their maid -servant vowed a fast of three days in case they did well: as it happened they did. This vow was performed with so great strictness, that the first day, having no provisions in the house, Ali was obliged to borrow three measures of barley of one Simeon, a Jew of Khaibar; one measure of which Fatema

1 His tauslabian the first in razlish, appeened in 1734

2 On the authority of Allama Mhhammad Nasiruddin Abdulah al Balzawai, in his Talseer pouliarly known as the Talseere Balzawi

ground the same day, and baked five cakes of the meal; and they were set before them, to break their fast with sunset: but a poor man coming to them, they gave all their bread to him, and passed the night without tasting any thing, except water. The next day, Fatema made another measure into bread, for the same purpose; but an orphan begging some food, they chose to let him have it, and passed that night, as the first: and the third likewise gave their whole provision to a famished captive. Upon this occasion Gabriel descended with the chapter before us, and told Mohammed that God congratulated him on the virtues of his family.

WORDS OF WISDOM

Imam Muhammad Baqir (A) used to say : Never harm each other, do not envy each other, refrain from miserliness, and become a servant purely of Allah.

The Messenger of Allah said : "O Ali! Three deeds are dearest to Allah." One who carries out which is made obligatory on him, is the best 'abid', and the person who refrains from things forbidden by Allah is the most pious, and the person who is contented with the livelihood, provided by Allah is the richest.

GREETINGS

1327th

Birth Anniversary

of

The Fifth Imam

Hazrat Muhammad al Baqir

('alaihis salaam)

on

1st **RAJAB** 1384 A.H

Name:	Muhammad (A)
Kunyat:	Abu Ja'far
Title:	Baqir
Birth date:	1st Rajab 57 A. H.
Birth Place:	Madina
Father:	Ali Zainul Abedeen (A)
Mother:	Fatemah the daughter of Imam Hasan (A). She is also known as Umme Abdullah.
Period of Imamat:	22 years

Excellences

Somebody informed Imam Muhammad Baqir (A) that Muhammad-bin-Muslim was suffering from severe pain. The Imam (A) sent a servant to him with a syrup. The servant delivered the syrup to Muhammad-bin-Muslim and said :

"I have been commissioned to stay here till you drink this liquid and then to conduct you to the Imam (A)".

These words of the servant puzzled Muhammad for he was not in a state even to leave the bed. However, he drank the liquid. No sooner than it had touched his belly, he felt as if the shackles with which he was tied up were suddenly broken and he was freed. So he reached the door of the Imam (A) and sought permission to enter.

The Imam (A) said :

"Your body is cured. Come in".

Muhammad entered and greeted the Imam (A) weepingly and kissed his holy hands. The Imam (A) enquired :

"Why do you weep, Muhammad ?"

Said he :

Due to my being so farflung from homeland, staying so close to you and yet being unable to have the honour of visiting you."

Said the Imam (A) :

"Lack of strength and indigence have been destined for our true friends in this world and Allah examines them rather soon. For your grievance of being so far away from your homeland you should remember Husain-bin-Ali (A) who lies buried under the earth near Furat. Then you have complained of being in the state of journeying so you must know all the momeneen (Faithful) are the travellers in this world, less prosperous here and ultimately they are to return to the lap of the Mercy of Allah. So far as your inability to visit us despite your desire is concerned, may you be duly rewarded for our love."

WORDS OF WISDOM

Mulla bin Khunais says that he heard Imam Ja'far-e-Sadiq (A), saying "Allah says ; 'Whosoever disgraces My friends, amounts to fight with Me and I am most prompt in helping My friends.'

Excellences.

Man is superior to an animal because he possesses 'aql, the faculty of reasoning. And one thing human beings have in common is that they are not infallible. So to guide mankind towards the Right Path Allah, the Lord of the Worlds, created certain individuals human in form but gifted with one more faculty 'ismat (the infallibility). The Prophets and the Messengers of Allah all belong to this class. Moreover, to continue with His Mission, after the demise of His Last Messenger Muhammad (S), Allah deputed Imams to guide humanity. They are Twelve in number.

We maintain and hold that our Imam is superior to all men and women both in knowledge and piety.

When Hazrat Imam Muhammad Taqi (A), the Ninth in the series of Twelve Imams, deputed by Allah to Guide mankind, took over as the Imam some one pretended to be an Imam. The people put to him the question :

What do you say about the person who divorces his wife as many times as is the number of stars in the sky ?

Replied the false claimant of Imamate (Guidance) :

It will be a permanent one ! Subject to the condition *Sadr jauza*¹; *Nasr taiz*² and *Nasr waqa*³ are facing each other.

1, 2 & 3 All the three are the shapes of collections of stars and are technical terms of Astronomy.

The reply was as fantastic as the question was impertinent and unrealistic. So the people were amazed. In the mean time came out our Ninth Imam. He was about eight years old.

The Imam confidently said to his audience :

"May Allah have mercy upon you, ask me whatever you like."

They put the same question to him. Holy Quran, the Scripture of Islam, the Last Revealed Book of Allah which He Revealed to one person His Last Messenger - Muhammad (S), during a short span of 23 years contains 114 chapters of unequal length. Chapter No. 65 is Talaaq (Divorce). The Imam asked the person to read the Chapter from the beginning to a part of the second verse. This says :

O Prophet. when ye divorce women, divorce them at their prescribed period ; count the prescribed period and show piety towards Allah your Lord ; do not expel them from their houses, and let them not go out (from them) unless it be that they commit a manifest indecency. These are the limits (laid down) by Allah ; if anyone transgresses the limits (laid down) by Allah, he has done himself wrong ; one knows not, perhaps Allah may afterwards cause something new to happen.

When, then, they reach their term, either retain them reputably, or part from them reputably; and call as witnesses two persons of probity from amongst you, and set up the testimony for Allah.

Continued the Imam (A) :

"Divorce is valid when five things are accomplished.

1 & 2 : Witness of two honest persons (3). The period should be of cleanliness, (4) There should not have been any intercourse during that period (5) There should have been firm resolution of divorce." Then after a short while the Imam said :

"O man ! have you seen the number of stars enumerated in Quran?"

He said. "No"

The implication being that the divorce is not valid since no mention is made of the number of stars. This incident involves certain matters of principle.

Firstly, Imamate the Guidance on Divine lines was not to be enjoyed by a person other than those named by the Holy Prophet (S). Now to take any person as Imam whose name is not included in the panel of 12 named by the Prophet (S), as commanded by Allah, is a violation of the Command of Allah and His Messenger : And the violation of the Command of Allah is *kufr* (unbelief) but

the disobedience of the orders of the Messenger of Allah is also *kufr* because about the Messenger says Quran :

And never does he speak out of his own will.

(What he speaks) is indeed the Revelation (sent to him from his Lord).

Secondly, an Imam also has his knowledge from Him. The verdict of an Imam is in conformity with Quran. He deals with every religious problem - big or small - in the light of Quran. The person in question who impersonated as an Imam ventured to violate the command of shari'at and counselled something that was against reason and Shari'at both. The violation of Shari'at is evident. It was against reason because a man should take help of numbers as far as his knowledge thereof allows. He should have apprised the person that since the number of stars could not furnish an accurate idea to a man the problem of divorce did not arise; this comparison was merely preposterous. Instead of replying thus, he alluded to Sadr-e-Jauza, Nasr-e-Tai'r and Nasr-e-Waqe' which was itself wrong. The knowledge of Sadr-e-Jauza, Nasr Tai'r is the subject of astronomers. Common people and even Fuqaha (Jurisconsults) some-times are found to have no knowledge of the same. So such things should not be given any consideration in the matters of Shari'ah (canonical law). Hence, the solution was inadmissible rationally too.

Thirdly, Imam's office signifies, because he claims:

"Ask whatever you please".

That his knowledge encompasses all so much so that in any and every problem he can guide and he is the one referred to in the Quranic verse:

We have converged every thing in a clear visioned Imam.

Hence no problem is insoluble for them.

Fourthly, the imposter knew it for himself that he was not worthy of the seat he occupied, so he vacated it for Imam Muhammad Taqi (A) when he saw him appearing. The Imam - then eight years and a few months old - sat at the head of the assembly and said:

"May Allah have mercy upon you, ask whatever you like."

This demonstration of dignity and awe checked the Imposter.

Fifthly, the Imam satisfied the query of the person with the help of the Holy Book thus convincing that Prophet's words:

"I leave two invaluable things among you - the Book of Allah and my Ahl-e-Bait (Members of the House), hold fast to them both and you will not be led astray"

were true and there could be no discrepancy between their approach to the problems and the verdict of the Holy Quran.

It is worthwhile to throw some light here on the problem of divorce. Prophet (S) has said that of all the things that are 'mubah' (allowed) the most displeasing to Allah is divorce. Another *hadith* says:

Marry but Divorce not, for this act makes Allah's Throne tremble.

It means that if some disharmony is found to exist between the wife and the husband, it is better to persuade them to reconcile with each other. Women, in particular, are sentimental. A little inconsideration and negligence makes them feel disillusioned; on the other hand, a slight token of love and care wins their hearts. This quality of women should be appreciated and men should be well-behaved and amicable to them. Men are comparatively rational rather than sentimental. So women or their part, should face disharmony with courage, for man should one day feel humiliated regarding his conduct and change his demeanour. Indeed, this is the characteristic of but those people who have noble blood, belong to good families and have been brought up well upon pure and legally earned subsistence. If something is lacking then religious teachings, fear of Allah and - company of righteous person can solve the problem. Amiability is so effective a weapon that it kills many evils. Precisely, there are many ways through which divorce can be avoided. If, however

situation be such that divorce becomes inevitable, then, of course separation should be resorted to.

The first condition of divorce is that there should be firm decision. This condition is derived from :

And when you have decided to divorce your women.

Second and third conditions involving the testimony of two honest persons relate to :

And appoint two honest persons as witnesses from amongst you.

The fourth condition relates to menstruation being over.

The fifth condition - that of there having been no intercourse during this period has also been derived from the same verse.

Imam Muhammad Baqir (A) says :

When a man decides to divorce his wife, he should wait till the menstruation period is over and she becomes clean, then he may divorce her. In this period of cleanliness, he should not do the intercourse with her during this period and seek the services of two honest persons to bear witness to divorce. (Furoo'e Kafi)

GREETINGS

1407th

Birth Anniversary

of

The First Imam

HAZRAT ALI AL MURTAZA

(‘ALAIHIS SALAAM)

ON

13th RAJAB, 1384

Name:	Ali
Kunyat:	Abu Turab, Abdul Hasan.
Title:	Murtaza.
Birthday:	13th Rajab 23 B.H.
Birthplace:	Inside the precincts of Ka ba, Makka
Father:	Abu Talib.
Mother:	Fatemah, the daughter of Asad (A)
Period of Imamate :	39 years.

EXCELLENCES OF ALI (A)

Hazrat Fatemah (A), the daughter of Asad (A) like her husband Abu Talib (A), the uncle of the Holy Prophet (S), followed the Deene Ibraheem (Faith of Abraham). As we know, on the authority of the Holy Quran, Hazrat Ibraheem (A), a Dignified Prophet, and his son Hazrat Isma'eel (A), also a prophet, re-built Ka'ba the House of Allah in Makka. Also on the authority of Quran we know that the followers of Hazrat Ibraheem were commanded by Allah to pay a visit to the Sacred House once in a year and perform certain rituals. The visit and performance of these rituals was called Haj.

Now tawaf (circumambulation) of Ka'ba done at any other time was also a matter of thawab.

It was 23 years Before Hijra on the night preceding the 13th of Rajab when the noble lady, a descendant of Hazrat Ibraheem (A), firm in her faith in One God and strict in the performances, both wajib (obligatory) and Sunnat (Recommended), was carrying on the tawazaf Ka'ba. In the mean-time she felt as if to deliver what she was carrying. Soon a wall of Ka'ba provided an opening to her. Through this door-like opening she entered the Sacred House. What a pride for her and the child, named Ali (A), she delivered! The House so marked for its sanctity, served as the obstetrical ward for Ali (A).

And Ali (A), born inside the precincts of Ka'ba, soon after birth, did testify that Muhammad (S) was the Messenger of Allah.

Says history :

Muhammad (S), having received intelligence, went to Ka'ba unlocked its door, entered it and seeing Ali (A) said :

"Speak out O Ali !"

While Ali (A) replied :

Assalamo 'alaika ya Rasoolallah."

(Peace upon you O Messenger of Allah).

Further, writes Allama Shar Ashob :

Fatemah binte Asad, on the third day of her delivering Ali, came out of Ka'ba. On coming home Ali said to his father, Abu Talib (A).

Asslamo alaika ya aba.

(Peace upon you O my Father).

And then he saluted the Messenger of Allah.

From the scientific point of view in this narration, authentic and reputed, there may be some difficulty in according genuineness. Rather it may appear as a strange phenomenon to a scientist or a scientific brain. However, we shall, for the convenience of a scientific mind, do the Islamic analysis of this fact.

Now as we know : "Science is the systematized knowledge gained by human observations and experiences." This knowledge has its own limitations and may frequently change, depending on the mood and temperament of the Scientists and his circumstances. According to Islam, we believe in the existence of Allah . One God, One both in number and substance. According to us He is *Wajibul-wujood* (Self-existent). He is *Qadeem* (since eternity in the past till eternity in future), meaning thereby there was no such time when He did not exist nor shall there be any time when He shall not exist. He is *Qadir* (Omnipotent) and *'Aleem* (Omniscient). Besides he has many Attributes all of which cannot be numbered by us. Nor can we perceive Him. He is the Creator and the Lord of the universe. It is He Who created genii and the people to submit to Him. No doubt this is a matter of belief. But our beliefs are based on reason. For details on His existence and Attributes our readers may please go through a polemic that took place between our Sixth Imam Hazrat Ja'farus Sadiq (A) and a Philosopher cum-physician from India, a country so intellectually advanced in those days i.e. 2nd century Hijra, 8th century A.D. The Book named as *Hadeeth-e Halila*,¹ consists of 68 pages and can be had from the office of the Majlis.

Coming back to the topic of Islamic Approach to the subject of Science we have to say that Holy Bible, a library of some 66 books, written by some 70 different authors in

¹ This book costs Pak Rs. 1.25, however, it can be had by our non-Pakistani correspondents, if not already sent to them, free of cost.

a period of more than 2000 years is before us. Although we do not have the originals, yet the translations are before us. Moreover we have a Book of Guidance and knowledge revealed by Allah to one individual. His Last Messenger Muhammad (S), during a short span of 23 years.

Here we quote from the Bible :

And God said, Let us make man in our Image after our likeness and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all of the earth and every creeping thing that creepeth over the earth.

So God created man in his own Image. In the image, of God created he him ; male and female created he them.

(Genesis : 1 : 26,27)

Taking the Bible as a book of Science of History the quotation testifies that man is created on the 'Image' of God which means he depicts the attributes of God. However, it is very rational to believe that as man is created by Him and is a finite thing so has his own limitations while representing His attributes. As is evident, the attributes of Allah such as being *Qadeem* and *Wajibul-wujood* are impossible for a man to possess or depict. Likewise when we say that Allah is *'Aleem*, i.e. has 'ilm (knowledge) and *Qadir* i.e. has *Qudrat* (Potence) we mean these very attributes are not other than His Person. However in the case of a man this could not be so, his knowledge, potence or any quality is other than his

person. Factually speaking he is ignorant of many things and is not strong enough and so can not do a lot of things. Excluding these he may be able to display some according to his capacity (subject to certain limitations) differing from man to man.

Similarly, In this 'Library' we read about the prophets and their miracles. As the Book makes specific mention of this 'class, of rational creation so we can not deny the existence and qualities of these people. More so when the Last Revealed Book of Allah says that they were people endowed with special knowledge and other qualities by Allah. According to Quran they are the Reformers and the Guides for us. They are the chosen people of Allah. The Prophets, truly the Vicegerents and the Representatives of Allah, never slacked in being submissive to Him and in discharging their duties which were incumbent upon them by virtue of their rank. It was due to their merit of submission before Him that they were honoured with favours from Him. Because of their service to Him He showered His blessings on them. Let us go into some details of these favours and blessings from Him or these chosen servants of Allah.

Nooh (Noah) who believed in Oneness of Allah and practised piety and preached to others to believe in His Oneness and exhorted them to practise piety was rejected by his people. After constant endeavours to reform them he had the intelligence from Allah about the ultimate affair of his people so he prayed for their destruction.

Says Quran :

"Nooh said : "O my Lord, leave not upon the earth of the unbelievers a household.

For if Thou leave them, they will lead astray Thy servants, and their every birth will be a scamp unbelieving. 71 : 26,27

The prayer was accepted. The community of disbelieving men and women was annihilated because of the Deluge. Only those who boarded Noah's Ark were saved.

One of them (Abraham) was sent into the fire but because he had reposed complete trust in Him so Allah commanded the fire :

O Fire! Cool down to the extent Abraham remains safe.

And Abraham was honoured with the title of Khaleel, (friend or one who has full faith in Allah).

Besides Hazrat Ibraheem (A) had the power to wrought miracles.

Says Quran :

(Recall) when Abraham said : "O my Lord, show me how Thou givest life to the dead." He said : "Hast thou not believed?" He replied "O yes, but that my heart may be at peace." He said : "Then take four of

the birds and incline them to thyself, then place on each hill a part of them, and call them; they will come to thee running; know that Allah is Sublime, Wise." 2 : 260

Ibraheem (A) cut 4 birds into several pieces, mixed the pieces all up and scattered the same over a mountain. And when he called them by name, they all came one after the other and so were resurrected.

Likewise Allah gave Jesus the power to resurrect the dead and heal the sick by His Command. This is not only mentioned in the 4 Gospels* but the Quran also gives prominence to it.

This was the state of affairs with the Prophets and the Messengers. Next we consider a quotation from the Gospel according to St. Mathew:

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not.

But go rather to the lost sheep of the house of Israel.

And as ye go, preach saying, The kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give.

10 : 5-8

* Gospels according to Saint : 1. Mathew. 2. Mark.
3. Luke. 4. John.

This makes it evident that those who follow in the foot-steps of the prophets may also have the same ability as said by Jesus : "Raise the dead to life."

To raise the dead was the quality of Jesus. However the event narrated here in Mathew 10 : 5-8 shows that those who closely follow the Prophet and continue with his mission with all sincerity of purpose may likewise have the ability to do so.

Now exactly same was the case with the Seal of the Prophets (S). He asked his best disciple, select devotee, staunch follower and the sincere worker for his Mission namely Ali (A), to go and raise the dead.

Says Hazrat Umme Salma (R), a wife of the Holy Prophet (S) : "I was present in the company of the Prophet at mid-day. Three of his companions came in and sought permission (to enter the House) The Prophet (S), covering me behind his back and facing them, said : "Come in" (When they came in).

One of them said :

"O Muhammad ! You consider yourself to be better than Ibraheem (Abraham). Allah had honoured him by making him His Khaleel, (now tell us) how has He honoured you?

The second one said :

"You regard yourself better than Moses. Allah had appointed him as His Kaleem (the one who had talked to him). What honour have you received?"

The third said :

"You consider yourself better than 'Eesa (A). He used to raise the dead, have you ever raised a dead?"

Reply to the third :

The Prophet (S). (addressing Ali), said :

O my trusted friend get up, put on my shirt and taking these people with you, go to the grave of Yousuf son of Ka'b, and raise him by the command of Allah. Who raises the dead to life."

Ali, taking these people with him, arrived at Baqee' (the graveyard in the outskirts of Madeena) and came by the side of the grave of Yousuf son of Ka'b. The grave was in a dilapidated condition. Ali uttered a few words and made a supplication to Allah. The grave split open. He gave a kick to the dead saying : "Rise by the command of Allah Who raises the dead."

The people saw that an old man dusting the earth from his head and beard rose out of the grave who was saying : "Ya ar hamar Rahemeen (O Most Merciful)"

Then he turned towards the people as if he already knew them; and said "Are you going to practise unbelief after you have believed". I am Yousuf son of Ka'b of Ukhdoon. I was awarded death by Allah 300 years ago."

"So saying he went down the grave again."

Commentary on the event:

Ukhdoon means a long trench. A despotic king for no fault of theirs used to bury the faithful in the long trenches specially built for the purpose and they were subjected to various types of tortures.

Now the dead man when raised to life said:

Will you practise Unbelief after you have believed?

Points toward the fact that after professing faith in the prophethood of a prophet to put him to test is nothing but apostasy or practising of unbelief. After having seen that one miracle was wrought by the Prophet (s) and then demanding of other miracles proves that the belief is infirm and it is apprehended that if, as empowered by Allah, other miracles are not wrought then they will become apostates. So the Prophet exhibited one prodigy after the other. Moreover his Vicegerent also wrought similar prodigies.

WORDS OF WISDOM

Says Imam Jafar-e-Sadiq (A) : "A reconciler (between two persons) is not a liar."

Says Imam Jafar-e-Sadiq (A), "Whosoever casts on his parents angry looks then - even though they be cruel to him - his prayers will not be accepted by Allah."

Be'that
(Deputization)

ON

27th RAJAB 12 Before Hijra

and

Me'raj-e-Awwal

(Ascension the First)

on

27th Rajab 7 years Before Hijra

Spiritual Ascensions	120
Bodily Ascensions	5
Total Ascensions	<u>125</u>

BE-THAT
(Deputization)

The votaries of Islam after making a thorough scrutiny and keen study of the greater part of human race, have arrived at the conclusion that this majority has always been in need of spiritual personages who could convey Allah (God)'s message and express His Will to them and guide them to the Right Path by word and deed. These spiritual personages are termed Prophets, Messengers and Imams. These holy personages have direct communion with Allah and He makes them distinguished right from their childhood. And for this there are reasons :

1. The people may realize that it is necessary to pay attention to the training and guidance of their children right from this age. This age is tender and soft like clay and can be moulded into righteous pattern with the least labour; with the maturity of age the child so moulded becomes more attached to what is good and right and is less likely to succumb to the contrary.

2. When the prophet proclaims his prophethood, he should be so perfect that it may prove impossible to point out any defect in him. Thus the common people are convinced of his dignity and piety and they submit with little resistance to his teachings and preachings.

3. This also serves as a manifestation of Allah's absolute power and He often demonstrates His

transcendancy. We observe that the periods for which the children stay in their mothers' wombs sometimes differ markedly from each other - This period, from conception to delivery, normally is 280 days or so but it was reduced to only nine hours in the case of Hazrat 'Eesa (A)*. Similarly we find that some children learn speaking at the age of 1½ years, while others at 2 or 4 years of age. Some have been found to pronounce words not before they completed nine years of their age. Against this, is the case of a child who spoke with facility and felicity on the third day of his birth (Hazrat 'Eesa (A)*. This is done in order to make His servants conscious of the fact that the Power that framed these laws of nature can as well alter them.

4. Hazrat 'Eesa's pronouncement from his mother's lap on the third day of his birth :

"I am servant of Allah. He has given the Book and made me a prophet"

brings out that prophet is governed by Allah's Will and His pleasure right from the beginning. Those who are not at this stage of Inspiration, fail to comprehend this miracle of Allah and do not hold the prophet to be child in the honour and esteem that he really commands. They are not aware that there is no difference between his pre and post deputization excellence; only he proclaims his prophethood when he receives command from Allah.

5. When Allah deems fit that a certain prophet should announce his be'hat (deputization) and call the servants for submission to Him then He reveals it to him (the prophet). This is known as the medium of *Wahee'Aam* (Revelation in general). The means that Allah adopts for this purpose are mentioned in Quran :

It is impossible for a man that Allah should speak to him except through wahee (Revelation) or from behind a veil or by sending a Messenger who reveals to him by His Command what He pleases.

42 : 51

This Divine Law exposes that prophets are sometimes directly revealed Allah's Will - Allah wills and His Will is dawned upon them - sometimes prophets are communicated His message through some medium, like the tree at Toor was made to converse with Hazrat Moosa (Moses), then quite sometimes angels are appointed to convey His message to the prophets. The third procedure has been made use of in the case of almost all the prophets. This has been more or less Allah's tradition and way. The answer to the question as to why He follows this procedure involves two co-related aspects. In the first instance, we know that the amount of intellect and knowledge that we have been given is but limited, hence there is every possibility that we find ourselves unable to understand His mysteries quite often. May be, profound and sustained pondering sometimes leads us to

its cognizance. This, however, is proved that such¹ has been the way of Allah as witnesses the aforementioned verse.

Secondly, the servant has no right to ask "Why", and "What for?" about any of his Lord i.e. Allah's ways because he is created and has limited knowledge while Allah's knowledge is infinite. Hence he knows nothing but what Allah wishes him to know." Says Quran :

And they Comprehend not any thing from His knowledge but what He willeth. 2 : 255

For this reason, Allah has said in the Holy Quran :

Can not be questioned He about what He doeth, but they will be questioned. 21 : 23

This can be perhaps explained thus:

The person of Allah and His knowledge are one and the same. If His Self and Knowledge be two separate entities, then Allah should be dependant upon knowledge as the Individual Self, which proposition is baseless.

Since He has His Knowledge and His Person as one and the very same so none of His acts can be devoid of wisdom. Hence there is no room for argument. Yet the search of knowledge and the fulfilment of the self through it is a noble cause since inquisitiveness is the prerogative of man.

Well, then we know that revelation through angels is Allah's way and the foregoing discussion sufficiently proves it. This also proves that Allah's revealing through angel is reasonable and it is not befitting for a servant to doubt its sincerity since revelation to prophets itself is a symbol of sincerity. Moreover, sincerity being a subject of discussion between Him and His servants has no conformity with Allah's Divinity. This question arises between two persons of like status. The very idea of equality between Allah and His servants is simply ridiculous. His servants are no match to His Entity, His Power, His Knowledge, His Wisdom and His Glory. He is the Master and we are the servants. Whatever He commands has to be obeyed by the servants, without reluctance. The servants, however, have to show sincerity in their subservience in the sense that they should not associate anyone with Him.

Now comes the question : Why Allah created prophets? Commonsense and a little bit of contemplation can lead to its answer. We know that basically human mind can be of two types, viz. fallible and infallible. Allah has created both kinds of minds so that we may know that He has the power to do all. Then His Justice demands that He should command the imperfect minds to submit to the perfect ones. Had He made all minds imperfect, we would have said : "He did not have the power to create perfect minds ; there must be some defect in Him." Again, if He had created all perfect minds even then we would have said, "His power is

deficient and He could not but create perfect minds." Thus the fact that He has an absolute power over all the things would have been disproved and the servants would have been liable to belie God. Therefore, He has created perfect and imperfect both kinds of minds and asked the imperfect minds to follow the lead of the perfect ones. This is but the purpose of deputization.

WORDS OF WISDOM

Says Imam Ja'far-e-Sadiq (A), "Whosoever disgraces and disdains a momin' (Due to his Impecuniosity and Indigence) then he will be disdained by Allah before all the creatures on the day of Qiyamat."

Says Imam Muhammad Baqir (A), "The servant is nearer the 'kufr' (unbelief) when he forms brotherhood on the basis of religion with a person and then counts his shortcomings in order to reprove him one day."

Says Imam Ja'far-e-Sadiq (A), "Whosoever reproves a momin for his sin then he will not die till he commits the same sin."

Says the Prophet (S), "In the religion of a Muslim, backbiting is more pernicious a sin than the disease that ruins his stomach."

Says Imam Ja'far-e-Sadiq (A), that the Prophet (S), when asked, "What is the explation to back-biting?" said: "Ask pardon from him whom you have backbitten whenever you remember him."

ME'RAJ (Ascension)

Says Quran :

And ask those of our Messengers whom
We sent earlier to thee whether apart
from the Merciful We appointed gods to
be worshipped. 43 : 45

This makes it explicitly clear that Allah commanded Muhammad to ask the Messengers preceding him regarding Divinity. But how Muhammad could ask the dead? The soul survives even after death. So Muhammad was provided the facility to ask the earlier prophets by taking him up into the high heavens where the souls of these earlier messengers are resting.

Two miracles follow as a corollary to the 'exegesis of this verse :

1. The Ascension of Muhammad is a reality.
2. That he could question the dead and receive the replies.

In this article we shall discuss the first Inference.

Nobody can have an idea of the dimensions of this cosmos except Allah and those who have been imparted this Divine knowledge by Him. Reason is, however,

convinced by virtue of irrefutable arguments that none is Infinite except Allah. In other words, we can say that the Creator alone is Infinite because He is the Creator and all other things are finite because they are created. So for this reason the universe is finite and its dimensions are known to Allah. In this universe are planets which are populated with creatures having sense and reason. It is confirmed that every planet has a particular position and an axis. Besides it has an orbit along which it rotates as does our earth. Reason also accepts that the last planet of this solar system should be the one with an orbit greater than that of all other planets. Scientific instruments have further enabled us to discover that besides this solar system there exist many other such systems which are beyond the range of our scientific instruments. Then, it can be conceived that as the sun is the nucleus of our solar system, around which are moving all other planets, similarly there may be many other suns as well which may be the nuclei of other solar systems. Last of all these solar systems must be having a planet with an orbit greater than that of any other planet. Beyond this may not be any other planet and that may be the extreme of this universe. This cannot be challenged by reason because possibility of existence which depends on Qudrat (Potence) of Allah has vast scope. The limits of existence, however, depend upon the Divine will. He can expand this cosmos to whatever limit He pleases and can contract to whatever limit He pleases.

Now, it can be said in view of Divine Power that He can conduct His most sublime and supreme of all servants

to the ultimate ends of the universe in order to demonstrate His sublimity and grace. If He be conceived unable to do this then it emanates that we have believed in His power being limited, although it is unlimited because God is Himself Infinite. Likewise this argument holds good in regard to a man's being conducted to other planets by Him and keeping him alive there. The most tenable argument is that the existence of human body is dependant upon the atmosphere of which oxygen is the most essential ingredient but the soul does not depend on any material thing. Above all God has, however, the power to conduct human body to other planets in normal state because He has made them dependant upon Oxygen so He can end this dependance. Hence it is evident that God with His Infinite power took Hazrat Muhammad (S) round all the planets and to the ultimate end and thus revealed to him some of the signs, tokens and evolutions that came from nothingness to substantiality after his changeover from the Realm of Light to this state of material body as is described by the Holy Quran.

**So that We may show some of Our signs
to him** 17 : 1

One of these tokens was demonstrated in taking the body of the Prophet (S), the ingredients of which were made from the very matter of this earth, round all the planets and to the ultimate end.

From this incident of Me'raj we deduce many lessons. Firstly, Allah's power is Infinite - this is the finest aspect of Tauheed (Oneness of Allah) and all the

beliefs concerning Divinity (of Allah) are based on this. Secondly, Prophet (S)'s supremacy over all other creatures is proved - his sublimity was rationally admitted but Allah provided him an opportunity to observe his supermacy so that whenever he claimed his supremacy in this universe, he might quote Me'raj. Thirdly, apart from these two aforementioned facts, multitude of avenues have been opened to man's mind so that he may dispel stagnancy and ignorance and augment his knowledge and understand that whatever amount of knowledge mankind possesses does not bear even that analogy to God's power which a particle does to the desert.

WORDS OF WISDOM

Says Ameerul Momineen (A) : "There are three signs of a 'munafiq' (hypocrite). (He) pretends to be happy to receive people, becomes indolent when alone and wants that he be praised in all his things."

Says Imam Jafar-e-Sadiq (A) "A man of the Khath'am tribe appeared before the Prophet (S) and asked; 'What deed is most abominable to Allah?' He said, 'To associate someone with Allah.' 'And after this?' he asked. The Prophet (S) replied, 'Not to relent.' 'And then' asked he. Said the Prophet (S) : 'To order for 'munkar' (disreputable) and to withhold from 'ma'roof' (reputable)."

Says Hazrat Imam Jafar-e-Sadiq (A), "Anger mars the heart of a wise man" and also says, "Whosoever cannot control his anger, can not control his wisdom."

GREETINGS

1380th
Birth Anniversary
of
The Third Imam
HAZRAT HUSAIN BIN ALI
(‘alaihis Salaam)

on

3rd SHA' BAN 1384 A.H.

Name :	Husain.
Kunyat :	Abu Abdullah.
Title :	Syedush Shuhada (Chief of the Martyrs)
Birthday :	3rd Shaban 4 A.H.
Birthplace :	Madina
Father :	Ali bin Abu Talib (A)
Mother :	Fatamah (A)
Period of Imamat :	34 years.

GREETINGS

1346th

Birth Anniversary

of

The Fourth Imam

Hazrat Zainul Abedeen

(‘alaihis Salaam)

on

5th SHA'BAN 1384 A.H.

Name : **Ali**
Kunyat : **Abu Muhammad**
Titles : **Zainul ‘Abedeen**
Syedus Sajedeen
Birthday : **5th Sha‘ban 38 A.H.**
Birthplace : **Madina**
Father : **Husain bin Ali**
Mother : **Shahr Bano, the daughter of**
Yazdjard, Emperor of Iran
Period of Imamat : **34 year**

GREETINGS

1129th

Brith Anniversary

of

Hazrat

Mukammad al Mahdi

(‘alaihis Salaam)

The Twelfth Imam

on

15th SHA'BAN 1384 A.H.

Name : **Muhammad**
Kunyat : **Mahdi**
Birthday : **15th Sha‘ban 255 A.H.**
Birth place : **Samarrah**
Father : **Hasan al Askari (A)**
Mother : **Narjis Khatoon (A)**
Imamt : **Commences from 260 A.H.**
To last till the Resurrection

1381st

GREETINGS

BIRTH ANNIVERSARY

Birth Anniversary

of

The Eighth Imam

of

THE SECOND IMAM

Hazrat Ali Ar Riza

Hazrat

(‘alaihis Salaam)

on

11th Zeeqa’d 1384 A.H.

Hasan Al Mujtaba

(‘alaihis Salaam)

on

15th Ramazan 1384

Name :

Ali.

Kunyat :

Abul Hasan.

Title :

Riza.

Birthday :

11th Zeeqa’d 184 A.H.

Father :

Moosa al Kazim (A)

Mother :

Najma

Period of Imamah :

20 years.

Wish you

a Joyous

Eedul Azha

The Festival of Sacrifice

and

many happy returns

on

10th Zilhij

A day of rejoicings. Hazrat Ibraheem, the Prophet offered his son Hazrat Isma'eel, also a Prophet in the Way of Allah. And Allah accepted his sacrifice but replaced his son by a ram. So the Festival of Sacrifice in memory of the event.

WISH YOU
A
Joyous 'Eed
OF
G H A D E E R
ON
18th Zilhij

85

The Last Messenger of Allah delivered his last sermon on the return from Hajjatul wada' (The Last Pilgrimage). He, as commanded by Allah, named the Imams, Twelve in number, who were to Guide the mankind after him and continue with the Mission he had brought. First of them was Ali (A), Second Hasan (A), Third Husain (A), all present there. Others to follow them were named as :

iv. Hazrat Ali Zainul 'Abedeen (A), v. Hazrat Muhammad Baqir (A), vi. Hazrat Ja'farus Sadiq (A), vii. Hazrat Moosa Kazim (A), viii. Hazrat Ali Riza (A), ix. Hazrat Muhammad Taqi (A), x. Hazrat Ali Naqi (A), xi. Hazrat Hasan 'Askari (A), xii. Hazrat Muhammad Mahdi (A).

The Twelfth is still alive and shall come to help the fallen humanity when commanded by Allah.

WISH YOU
A
Joyous 'Eed
OF
MUBAHALA
on
24th Zilhij

Another day of rejoicings. On this Day the Christians surrendered to Islam without any fight. The dispute between Muhammad (S) and the Christians was on the nature of Jesus. Muhammad (S) said:

He was a creation of God and a Messenger deputed by Him.

But the Christians maintained that he was Son of God. It was agreed that the settlement will be based on an Ordeal. But the Christians failed in their resolution. So we celebrate.

With Compliments

PUBLISHED BY :

Peer Mohammad Ebrahim Trust

2nd Floor Shekha House

Campbell Street

KARACHI-I